REVIEWERS

Obser

ON

ARTICLE II. OF THE Br

For January 1819, New Series,

ENTITLED,

" On the London Society for converting the Jews."

BY THE

REV. LEWIS WAY, A. M.

OF STANSTED, SUSSEX;

LATE FELLOW OF MERTON COLLEGE, OXFORD; AND CHAPLAIN TO THE RIGHT HON. THE EARL OF SHEFFIELD.

" The Situation of the Jews will ever be a Subject of intense Interest to all reflecting Christians."

British Critic, Jan. 1819, NEW SERIES.

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ADVERTISEMENT

TO THE

READER.

It may be requisite to premise, that the following Observations, as far as they respect the conduct or opinions of Churchmen and Dissenters, are not intended to refer to either as such, but to the unfounded jealousy and unworthy insinuations of the British Critic, concerning many of each description.

In the change which took place in the management of the London Society, the Dissenters are entitled to as much consideration as the Churchmen; they were the first to originate the Institution, and when, under peculiar circumstances, they were convinced it could be more effectively maintained under the exclusive management of the Church, it was their own voluntary act to consign this great cause to their Christian brethren of the Establishment.

Their engagement in the Jewish cause was thus more honoured in the breach than in the observance, while, at the same time, an unanswerable refutation was given to surmises previously thrown out, that their original design was undertaken in a spirit of hostility to the Church as by law established.

The above facts do not rest upon hearsay or recollection, but on the printed testi-

mony of the Society.—*See Special Report of the Change*, 1815, p. 11.

"*At a Meeting of the Dissenters in London, who are Subscribers to the London Society for promoting Christianity among the Jews, held at the New London Tavern, Cheapside, Feb.* 14, 1815,

JOSEPH FOX, Esq. in the Chair;

" Resolved,

" III. That it appears that many zealous members of the Established Church have expressed their conscientious objections to unite with this Society, whilst its affairs are managed by a Committee consisting of persons of different religious denominations, and have intimated their willingness to support it if carried on exclusively by Churchmen:—this Meeting embraces this opportunity of proving that they never, as Dissenters, had any other design but the conversion of the Jews to Christianity:—they therefore cannot feel the smallest objection to withdraw, in favour of such of their brethren of the Established Church who testify a lively zeal in this grand cause, possessing also sufficient means for promoting it."

For further illustration of this point, see pages 19 and 20 of the following Observations.

☞ The passages in capitals and inverted commas (a few obvious quotations excepted), are in the very words of the Reviewer.

HACKNEY,
March 1, 1819.

REVIEWERS REVIEWED,

&c.

It is one of the peculiar features of charity, as delineated by St. Paul, that "it rejoiceth not in iniquity." It takes no more delight in the exhibition than in the commission of evil. In the consideration that "the end of all things is at hand," St. Peter, "above all things," exhorts us to "have fervent charity." He tells us, that "charity will cover the multitude of sins." The Wise Man goes further: "Hatred stirreth up strifes, but love covereth *all sins*." Proverbs, x. 12.

When a Jew, who is an avowed enemy of Christianity, stands forth to expose the failures of a Society, whose object is the spiritual welfare of his own brethren, and sets forth with no small exaggeration, *their* wickedness, he affords to a Christian mind new arguments for

the necessity of perseverance in attempting their reform.

When a nominal Christian of low condition, and lower apprehensions of conduct and duty, repays his employers, by raking up every disadvantageous and distressing circumstance which his situation has enabled him to observe and record, and, covering his own delinquency in office by the detail of offences, many of which were committed under his own eye, has the effrontery to affix his name to such an abominable performance, with the addition of "late Printer to the Institution," he stamps that name and that performance with sufficient infamy to render them both unworthy of regard.

But, when a person of supposed respectability, laying claim to candour, knowledge, discernment, and other qualifications requisite in a guide of public taste, and a guardian of public morals—when such a person as a public censor identifies his own observations and opinions with compositions of such a nature, and with characters of the above description; when he draws his information from such contaminated sources, and his inferences from premises thus laid down; when his conclusions from the past, and his expectations of the future, are

precisely what such authors could wish and desire; a Christian advocate can no longer resort to the argument of silence, though, in turning to his accuser another cheek, he should be smitten on that also.

Under these circumstances, I think it a duty to myself and to the public, not to pass unnoticed the second Article of the British Critic, for January 1819. The author of this eminently uncharitable composition, sheltered as he is, by an anonymous and ambiguous character, will allow me to observe, that I consider his review as declaratory not only of his own sentiments, but of those of many under similar impressions; and I wish it to be understood, that a personal reply to *him*, is not so much my object in these observations, as the refutation of principles alarmingly prevalent in this our day with reference to various institutions similar to that which is the immediate subject of his unqualified disapprobation.

There is a spirit now abroad in the world, which is both biting and benumbing: it partakes of the qualities of the viper and the torpedo; it would sting and paralyse at once every active effort and every vital energy in the cause of Christianity, which does not operate

in a given direction or according to a prescribed mode.

How adverse is this disposition, both to Law and Gospel! There is many "a young man," now ready *to run* to his rulers, and tell them that Eldads and Medads do prophesy in the camp; and would God it were replied to each of them, as it was by Moses, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Num. xi.) For a similar instance under the Gospel dispensation, see Luke, ix. 49. But, blessed be God, no weapon formed against the truth shall prosper. One of the signs which should follow them that believe was, "they shall take up serpents, and if they drink any deadly thing, it shall not hurt them." Paul shook off the viper from his hand, and went on his way, "and felt no harm;" calling the Jews together, receiving *all* that came in unto him into his lodging, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus both out of the law of Moses and out of the prophets from morning till evening." The grossness of their hearts, the blindness of their understanding, the dulness of their ears, the closing of their eyes, though he knew these circumstances to be both providential

and judicial, did not appear to him to justify the neglect of their souls. Notwithstanding every discouragement, notwithstanding he was specially appointed to another ministry, he went into their synagogues, he received them at home, his heart's desire was their salvation, and *his* conduct testified *its sincerity*.

"THIS DESIRE" of the Apostle, we are told by the Reviewer, "HAS DOUBTLESS BEEN ECHOED BY THE WISHES OF ALL REFLECTING CHRISTIANS, TO WHOM THE SITUATION OF THE JEWS WILL EVER BE A SUBJECT OF INTENSE INTEREST." But it has hitherto been, and, according to his notions, ever should continue to be a echo, and nothing more, "*vox et præterea nihil*,"—prayer without practice!! desire without action!! Much doubt may be entertained of the *intensity* of that interest which results in practical indifference; and the "*anxiety*" which "looks forward" only and leads to nothing, is just as "*laudable*" as the simplicity of the countryman who stood on the bank "looking forward,—"dum defluit amnis."

That charity, which, regarding the situation of the Jews as "a *continual miracle*," is contented with the evidence which their *rejection* affords to our holy religion, without any attempt to confirm that testimony by the more weighty

proof to be drawn from their promised recovery, which views them "*as living witnesses to the truth*," and, therefore, leaves them in error, "dead in trespasses and sins," pities them as estranged brethren, and abandons them to their state of alienation—such charity and such pity are just no pity and no charity at all. Assuredly it is not the pity or the charity of the Apostle or of his master Christ: it has no conformity with the conduct of the one; it is not in compliance with the commands of the other.

That "a time is predicted," that "the work will be miraculous," are now hackneyed and refuted objections; and whatever may be the truth in these respects in a national view, the case of individual instruction stands unaffected by it, and retains its original priority in the divine injunction, that "repentance and remission of sins should be preached among all nations, beginning at Jerusalem."

— Under the concessions of the Reviewer, I would ask, Does God, who has all means at his command, act in general without them? And if in this case he has prescribed the means of preaching his word (see Ezekiel, xxxvii. 4; and Romans, x. 14, 15), why are we to question the probability of their ultimate success? But the Reviewer, whose ob-

ject is to confound things clearly to be distinguished, would merge his admitted principles in the supposed absolute and irrecoverable failure of the first systematic attempt made for that purpose since the Apostolic age. Admitting, as he does *(ibid.)*, "THAT EVERY CHRISTIAN WHO FEELS FOR THE WELFARE OF SO LARGE A PORTION OF HIS BRETHREN WILL DESIRE TO PROMOTE IT; THAT PIOUS AND LEARNED MEN IN EVERY AGE OF THE CHURCH HAVE CONSIDERED IT THEIR DUTY TO DEVOTE A PORTION OF THEIR TIME AND ABILITIES TO THIS OBJECT:"—while he tells us this "IS NOT SURPRISING," may we not be surprised to find him, in the very following sentence, denouncing the attempt to promote Christianity amongst the Jews, as one of the "NEW PROJECTS IN THE PRESENT DAY AFTER WHICH THERE IS A CONTINUAL CRAVING," as a "travelling *out* of the common road of duty?" Under this candid and consistent view of the subject, he *surprises* us once more, nay, he must astonish his readers, by the following remark: "IT WOULD PERHAPS HAVE BEEN SURPRISING IF THE CASE OF THE JEWS HAD NOT RECOMMENDED ITSELF TO THE MORBID SENSIBILITIES OF RESTLESS ENTHUSIASTS."

Thus, according to his "*special pleading*" of their case, according to the deductions of his logic, the constructions of his Christian charity, and his consistent classification and "list of

writers who have laboured in this well-intentioned work," not only "Justin Martyr, Hornbeck, Limborch, Spanheim, and our own incomparable Leslie," are to be stigmatized with the denomination of "restless enthusiasts," and held up to ridicule or pity as men of "morbid sensibilities;" but to fill up the catalogue of that cloud of witnesses by which the question is encompassed, whether for encouragement or warning, the names of Patrick and Kidder, of Horne and of Horsley, should not in justice have been omitted. Being dead, they yet speak, and that plainly and loudly, to the point. Their testimony, however, is confirmed and maintained by two living and distinguished Prelates of our Apostolic Church, who are more than virtually included by a British Critic and Church Inquisitor in his own indictment, containing, among others, the following charges:

1. Craving after new Projects.
2. Ill-regulated Benevolence.
3. Deviation from Duty.
4. Morbid Sensibility.
5. Restless Enthusiasm.
6. Religious Speculation.
7. Combination for raising Money.
8. Pomp of petty Legislation,

&c. &c. &c.

Having assigned to the introductory flourish its real import and character, before I am allowed an opportunity of answering for *myself*, I have still many sharp thrusts to parry, previously directed against the Institution which I am called upon to defend.

The Reviewer commences *ab ovo*, and so must I.—The Reviewer makes his remarks on the expenditure of the Society, and I have a few to add to them. He opens and shuts the chapel and the meeting-house after his own manner.—He speaks of parties in the church, the accommodation of Jews within its walls, the education of youth, the storing up and distributing Bibles, the nature and means of conversion, in a way quite peculiar to himself, the fallacy and unfairness of all which I deem it advisable to expose; and as he has done me the honour to throw in my poor Letter with two other articles like a bad lot at an auction, to be knocked down together, I shall take a similar liberty with his remarks, and class them as their value and importance may seem to me to require.

A few words, then, as to the origin and expenditure of the Society. We learn from the Reviewer that it has existed "*ten years*," but here he stumbles *in limine*; the accuracy of this

circulation will be considered in its place. I conceive I have taken as much pains to ascertain the exact date of the primary origin of this Institution as the Reviewer: and if, on further inquiry, he should succeed in putting the point beyond all possibility of misconception, I shall be truly thankful for the information. The person who carries us to profession merely, and even our prayers, is not always, or often, the same as the first projector. The knowledge of the circulation of the blood is not in all its stages attributable to Harvey; the claim of Americus to the first discovery of a western continent has itself been questioned. The river, in which Moses was cradled, and on the banks of which he was instructed in the learning of the Egyptians, and thus in part qualified to become the deliverer of Israel, concealed from ages and generations the knowledge of its source: and if I may be allowed "*parvis componere magna*," the precise date and origin of the Society anterior to its assuming the title of London Society for promoting Christianity amongst the Jews, will, I conceive, baffle the researches of future antiquaries.

It is a question which may one day be considered of as much importance as many others, on which labour and learning have been spent

in vain—but that such an institution, distracted within and persecuted without, ever sinking and never sunk under its various trials, vicissitudes, impositions, and oppressions, should have actually existed *ten years*, and emerge, after such an interval, from such an untoward condition, into that of order and stability, consistency and credit—that its burdens should be removed, its breaches repaired, its character established beyond the reach of obloquy—that good and pious and able men should have rallied round it in the moment of its utmost need, guided it by their counsel, and maintained it by their firmness, is sufficient to prove the truth of a controverted position, viz. that "a divine and invisible agency" must have upheld, and finally crowned with success, such visible, but otherwise hopeless exertions. I am censured by the Reviewer (p. 27), because, according to his misrepresentation of my words, I have "*thought it right to claim for the London Society no small portion of the divine favour.*" Nothing is more abhorrent to my feelings and principles than to *claim any thing* at the hand of God. What he hath freely given through his own grace, I would faithfully acknowledge to his glory. And "no small portion" of favour is that which, overruling evil for good, and educing light from darkness, harmony from discord, and order from confusion, preserves

calculation will be considered in its place (p. 25). I conceive I have taken as much pains to ascertain the exact date of the *primum mobile* of this Institution as the Reviewer; and if, on further inquiry, he should succeed in putting the point beyond all possibility of misconception, I shall be truly thankful for the information. The person who carries on to perfection useful and even *new projects*, is not always, or often, the same as the first projector. The knowledge of the circulation of the blood is not in all its stages attributable to Harvey; the claim of Americus to the first discovery of a western continent has itself been questioned. The river, in which Moses was cradled, and on the banks of which he was instructed in the learning of the Egyptians, and thus in part qualified to become the deliverer of Israel, concealed from ages and generations the knowledge of its source: and if I may be allowed "*parvis componere magna*," the precise date and origin of the Society anterior to its assuming the title of London Society for promoting Christianity amongst the Jews, will, I conceive, baffle the researches of future antiquaries.

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those who serve Him in the fire of temptation and in the evil day, while they who seek themselves and not Him even in his own work, are scattered as dust before the wind, or so burned up as to leave *them* neither root nor branch. What views of Divine Providence he entertaineth, who ventures to condemn and ridicule the avowal I have made, I know not. To suppose that the God of Abraham, Isaac, and Jacob, has regarded with indifference the conduct of those who for ten years have been (from whatever motives) more or less occupied in the concerns of his peculiar people—to imagine that the secret counsels of his wisdom are altogether unconcerned in the control of secondary causes, the operation and effect of which are ever subordinate to his will—to assert that "*in the lot of the Jews neither time nor chance have had power to effect a change*" (p. 22); and then to denominate the endeavour to promote it "a bad cause, a foolish and unattainable object;"—to assert, concerning a Society formed with this design, "THAT THE LEAST THAT CAN BE SAID OF IT IS, THAT IT IS USELESS," and can only "GRATIFY THE PRURIENT FANCY OF BRAINSICK ENTHUSIASTS:"—these are ideas and expressions which, had I found them in the pages of a French Encyclopædia, would not have surprised me; but finding them, as I do, expressed and implied, in the pages of a "*British Critic*,"

I must confess they surprise and shock me too. Is a person, who places himself in the chair of judgment in such a matter, to be reminded how much of evil the Almighty has often permitted to exist (for a season at least), in many of his most blessed dispensations to man? Has he yet to learn, even in his own experience, that prosperity and adversity are only what God is pleased to make them; that the issues of either are at his disposal, and produce their opposites at his will; that the same or similar inferences may result from both? God only knows what is best for societies, as for individuals. He appointeth unto each their respective trials, and they are ever the best and the most appropriate.

But what art thou, O man, who art thus discontented with each dispensation? The adversity of a society will not satisfy thee, though it regards an outcast and despised people; the prosperity of a society excites thine indignation, though its object be the diffusion of the word of life: neither can escape the severity of thy judgment; thou wilt not suffer the advocates of either to give all the glory of their success to God. If their arguments should still fail to have "*the least influence over your opinions*," may their example have some over your conduct! They maintain with you, that "*societies as well as individuals are best known by*

their fruits;" and it may admit of a question in the most charitable mind, whether *yours* are altogether those of the Spirit.

Without any apology for this apostrophe, but with a sincere prayer that it may not be addressed in vain to the heart and conscience of the Reader or Reviewer, I pass on, secondly, to the subject of expenditure and conversion. And here I have anticipated the Reviewer in a remark contained in the Anniversary Sermon for 1817, which I shall take the liberty of transcribing, being not so vain as to imagine that the Reviewer has thought it worthy of a perusal. "The complaint which has gone out against us, that *sums have been expended, and souls are not converted*, savours rather of the carnal expectation of Simon than the fervent faith of Paul. The Christian casts his bread upon the waters, and leaves it to the providence of Him whose path is in the deep; the spiritual husbandman sows his seed in the morning, and withholds not his hand at eve, in dependence on the sovereign blessing of the Lord of the harvest." This observation is now nearly two years old, and we find the Reviewer giving good occasion for making it a second time. He tells us in one place (p. 24), "The Society does not *boast* much of its success in making converts." He commends their prudence in

refraining from such statements; and certainly if *they did boast*, in making them, they would justly incur the censure of all who know *how real* converts are made. But when they do speak with becoming modesty of the profession and baptism of Jews both old and young, and of one of each description who have died in the faith (a circumstance deemed unworthy of notice by the Reviewer *), his complaint then is, that the Report of the Society "does not tell the public how much these *several* and all similar conversions have cost." The judicious and Christian reader may consider of the three ingredients, absurdity, falsehood, and impiety, composing this assertion, which is the most predominant. Is it not absurd to call upon the accountant, or the secretaries, to state the aliquot sums severally to be allotted to each case? Is it not false, that the receipt and expenditure of the Society, with all possible items, are not given, and that annually to the public? Has not the Reviewer himself calculated, cast up, and stated the sum total? But who shall presume to strike a balance for souls? is it not impious to demand *how much* a conversion has cost? Far be it from me to justify the misapplication of a public trust, or to extenuate wilful and idle profusion

* Vide Report X. and Sermon on the Death of H. Abrahams.

in public charities. I have lent all my little aid in this case to put a stop to both. But with such a view of the subject as the above, I cannot but remember that in old time "there were some that had indignation within themselves, and said, Why was this waste of the ointment made?" and it may be collected from another passage, that this complaint did not originate from any compassionate feeling towards the poor. It was the love of money, and not the love of souls or of God, which then dictated the suggestion. I say nothing in denial or defence of actual and admitted delinquencies, whether of Jews or Christians. The Reviewer himself allows, that my own Letter "contains admissions of the errors and failures of the Society," before the period, which he is pleased to term its "regeneration." I readily grant to *him* that some of them were as gross and glaring as he or his informers may have found or made them. But I deny "the infatuation of its supporters!" I deprecate the unfairness of classing, and confounding, and identifying them with others, whose misconduct went nigh to its utter ruin. I claim for these persons their due: their firmness in the adoption of decisive measures, their ready contributions to the relief of so distressing and distressed a case, ought to shield them from any participation of indiscriminate censure.

"We would speak with tenderness (says the author of this article, sheltering himself under an ambiguous plurality), we would speak with tenderness of those who have hitherto stood most prominent as the managers of the Society." (P. 34.) But where is the tenderness he speaks of? It was not assuredly in his heart, when he spoke in the preceding page bluntly and by name, of a certain unoffending, however offended against, individual, calling his "intense interest" in behalf of the poor outcast and despised Israelites, "his whim;" his statements "a keeping up a delusion;" his "desire to do good," "a religious extravagance;" his arguments in the cause, "various strange positions;" in one place giving him, among others, credit for "an ardent zeal" in the prosecution of designs which *they* doubtless (did and do) consider to be "worthy and beneficial;" and in another thinking it necessary "to protest against *his* making a parade of *these vagaries*."

O my friends and Christian brethren, who have prayed and laboured together in this righteous cause—if these be "vagaries, and whims, and extravagancies," what are the promises, the prophecies, and the denunciations of Holy Writ? If we are as thus represented, "brainsick enthusiasts"—if our designs be no more than

"prurient fancies," and we are thus morbid in our Christian sensibilities; what were the patriarchs, what the apostles, what (I ask with reverence at the thought) was He who gave them their commission, and ordained their work, who never rested from his own labour of love, whose sensibilities were roused by the anticipation of the calamities impending over Jerusalem, and were most alive to the lost condition of its inhabitants in the more than morbid moments of his agony? "The disciple is not above his Master." And if we are learning of him, let us suffer as well as do his will; let any woe await us rather than that which would be ours, "when all men shall speak well of us." Let us rather rejoice that we are counted worthy of reproach, and leap for joy, if our names be cast out as evil for the sake of the Son of Man, and the salvation of the remnant of his people.

I shall now proceed to reply to other remarks of this extraordinary Review with as much order as the loose and desultory way in which they are advanced will allow of.

The author having expressed his unqualified disapprobation of the Institution itself, endeavours to justify his opinion by a curious detail in which the changes and continuances, the management and the managers, efficient and

non-efficient, past and present, are handled and disposed of with the same discriminating candour observable in the Review throughout. As he does not seem to approve of a Dissenting meeting-house having ever been open in the cause, and expresses a becoming feeling of any person being employed, even as a teacher, who had ever been found without the pale of the Establishment, it may naturally be supposed that he is a staunch Churchman; but as far as can be collected from his observations, and the style in which they are couched, it should seem that he is still dissatisfied with the positive assurance, that the one is shut, and the other discharged. "The conduct of the cause, *he* informs us (p. 32), has indeed been consigned to members of the Church; but the principles on which it was conducted, had suffered *no alteration*." The latter part of this broad and gross assertion is a mere gratis dictum, for which truth is under no obligation to the Reviewer, as may appear, 1st, from his own statements when duly compared with each other; 2dly, from the new principles made and printed in a special Report, at the time of the change; 3dly, from the plain and admitted fact of the meeting-house being immediately shut, to the great loss of the Society then and since, rather than suffer a violation of those principles. The Reviewer has been pleased to intimate, that the

Churchmen concerned were no better, or, as he would have it supposed, no other than Dissenters in reality, however distinguished by title or office. He tells us (p. 31), that, when "the *meeting-house was shut up, the Rules altered, the Committee recast,*" under the management of those Churchmen "*who before had felt no objection* to the broad basis, the Society was recommended to those "whose pious credulity, &c. had been tolerably well ascertained." Now, all this may suit the Author's views, but it does not square altogether with the true state of the case; for the persons who *supplied the place* of the Dissenters were persons who had before felt such strong objection to the broad basis, that their "good-humoured liberality" was never ascertained till the basis was made too narrow for a Dissenter to stand on, and whose piety is only denominated "credulity" in the Reviewer's creed. Many of the most efficient members of the present body refused to belong to it till it was incorporated with the Church of England, till "the Rules were altered, the Committee recast, and the meeting-house shut up." Several Ministers of the Establishment in London, and the whole of the Bristol clergy, formally and unanimously rejected all application made to them for assistance of any kind, till these pre-requisites were adjusted. This circumstance formed a

distinguishing feature in the new æra—a decided proof of a new Institution, in which the Reviewer undertakes to show "*that little was altered but the name.*" Now, it so happens, that the name was never altered at all, but remained the same as before, till changed by the Anabaptism of the Reviewer at the top of his page, where it appears "London Society *for converting* the Jews." For this alteration, the Society is wholly indebted to the Reviewer; and as he has thus characterized the *new æra* in his *new series*, may the *new name* he has been pleased to confer be justified in future, and prove a confirmation of the adage,

Πολλακι τοι και μωρος εων καταιριον ειπη.

The simple oft a word in season say.

I might possibly not have noticed this misnomer, and certainly should have laid no stress upon it in the "pleadings," if a respectable clergyman in my neighbourhood, of the name of Norris, to whom I am indebted for a sight of the Review, had not questioned me very closely, on putting it into my hands, as to the reality of that very title, which he seemed to consider as rather implying too much. I assured him our expectations were not so sanguine, or our professions so bold, as to assume the title he named, however earnest our desires

might be that real conversion might in some instances be, through the blessing of God, the result of our labours. On appealing to the Review to ascertain the fact, I found that this "nominal change" had been made by the Reviewer; whether from "pious credulity or good-humoured liberality," I leave to his own consideration, referring him to the words graciously applied to the change "in the List of Managers" (p. 32): "We could not allow any weight to arguments built upon (such) *alterations*, were they as great as Mr. ——— has chosen to represent them."

I shall now take occasion to advert to another alteration, misapprehension, or "strange position," of the Reviewer, which, if I were to state it at length, would afford a specimen of his best style of argument and composition. "It is highly wrought," and yet "homely;" and its least objection is, that it is by no means "authentic." Having stated that "no argument is to be built upon alterations in the list of Managers, however great," i. e. however respectable these Managers may be, or whatever may be the respect due to their individual rank or character, the Reviewer proceeds: "He (i. e. Mr. Way) has ventured to assure the Right Rev. Prelate whom he addresses (one of the Joint Patrons), that not one

present *efficient member* of the new Institution had any concern in the primary one."

He then informs us, that, by comparisons he has been pleased to make, "this assertion is not to be understood, au pied de la lettre," but that I am sheltering myself "under a latitudinarian interpretation of the word '*efficient*,'" though he "knows not" what that shelter is, neither indeed do I; but this I know, that I have no occasion to have recourse to that or any other shelter, having stated a simple fact, and, as I imagined, in very plain terms. Whether the Reviewer, in his haste to show his understanding of the French tongue, had forgotten the construction of English, or whether I had lost the facilities of that language in my "foreign rambles" to Moscow, the date of which appears "au pied de ma lettre;" whether, in "bandying compliments in Latin, French, and German to Professors and Postmasters, Rabbis and Russians" (see Review, p. 26), I had forfeited all claim to credit and consistency, in addressing a British Prelate in my vernacular tongue; or whether the critic, whose ordeal I have since undergone, fell into a reverie in writing a review, I leave to the determination of the readers of both: but certain it is, that the Reviewer in this particular, as in many

others, has indulged his fancy in a *latitude* of statement and expression far beyond the stretch of any known canons of criticism.

Without "so stigmatizing all the Vice-Patrons but one"—without "reckoning, of necessity, Mr. Lewis Way himself among twelve of the Vice-Presidents"—without "any change of rank in the scale of dignity"—without "judging harshly of all the clerical members of the Committee, and of five of the laity"—without practising "in either case something like deception"—without "dealing unfairly by the Subscribers, or using names as a decoy"—without "disparaging insinuation thrown out"—without "the appearance of a libel" on the Society, or "a fraud upon the public"—without the smallest apprehension, lest "the honourable mind of the learned Prelate, to whom the Letter is addressed, should shrink from the very idea of being made in any way a party to such a representation"—I venture to assure him again, that "not one *present* efficient Member of the London Society had any concern in the *primary* Institution."

"*At first* only ten individuals united with one of the Jewish nation, in the formation of a little society called the "City of Refuge." (Vide Letter, p. 7.)

These eleven, as appears by a printed tract *now* lying before me, came to the following resolution:

"That the Society formed August 4, 1808, under the title of The London Society, for the purpose of visiting and relieving the sick and distressed, and instructing the ignorant, especially such as are of the Jewish Nation, shall henceforth be called 'The London Society for promoting Christianity among the Jews.'"

The date of this is March 1, 1809.

On the 28th of February 1815, a change so radical took place in the Members, principles, and conduct of the Society, that the Reviewer himself calls it (p. 37) "a fundamental alteration of its constitution;" it might fairly be called *a new Institution.* The *primary one* was "the City of Refuge;" or, if you will, the persons who formed the Society on March 1, 1809. Of the present efficient Members of the new or last Institution of 1815, not one, to the best of my knowledge and belief, on a review of the names, and now I speak of things,

Quorum pars magna fui,

had any concern in the primary Institution.

How little did I imagine, when, in compliance with a request made to me, and in performance of a promise I had made, I penned from memory a short History of the Society, which in every country through which I have passed, is considered as one of the noblest monuments of British piety and benevolence! —how little did I suppose it possible, after receiving from Ambassadors and Statesmen, Emperors and Kings, from men of the first consequence, and men of no consequence at all, most extraordinary countenance and encouragement in all my endeavours for the civil as well as spiritual welfare of Israel, I should, on my return to the land which had given birth to all, be dragged before the tribunal of a "self-appointed" judge, who not only mangles and distorts every feature of the case, as far as I am concerned, not only takes a delight in exposing every little circumstance, even those of my private concerns, which he hoped might render the object in which I am engaged, ridiculous in the public eye; but who, as above, has gravely and without either pretence or apology arraigned me before the Patron of the Institution and the public at large, for practices and conduct *libellous*, *fraudulent*, and *deceitful*, which would blacken the character of a culprit under criminal prosecution. To say the least of these accusations,

they are "various strange positions" indeed! They amount almost to a "*whim*," of which there is assuredly "a law to forbid the indulgence;" if not that concerning libel and defamation, at least that which on such occasions should be obligatory, the law of Christian love: "whatsoever ye would that men should do unto you, do ye also unto them." If I may be allowed to have recourse to the law of retaliation—the least I can aver is, that the above specified charges of the Reviewer were "his vagaries," and I would close this part of my reply with an admonition of his own on the subject, which I hope he will receive as freely as he gave it, unadorned by any "tarnished finery." I "think it necessary to protest against his making a parade of these (his vagaries), in order to keep up a delusion (of his own) which might direct the public liberality from an useful and legitimate channel, and feed that appetite for religious (indifference), which is only increased by indulgence, and threatens to supersede the national piety and well-directed benevolence, which are the characteristics of our countrymen."

The Reviewer has thought fit to *gratify* his readers with only one connected sentence from my pamphlet, in order (as he observes) to contrast it with a somewhat different version

of the same story." It relates to the "*rise and progress*" of the Institution; but in his version it should seem rather to be the history of its "decline and fall." Those who may think it worth while to compare the two pictures, would certainly little suspect that they were drawn from the same original, if they had not observed, that the same features may assume a very different cast, according to the passion predominant in the mind. The one follows the other

"like a mildew'd ear,
Blasting his wholesome brother."

The Reviewer is pleased to style my narrative "highly wrought;" and the least I can do is to "bandy the compliment" back again to himself, with this reservation, that the ingredient of charity, of which mine, I trust, savours in some degree, is by no means to be recognised in his. He has substantiated, at least, two of the positions contained in my Letter, which he can no longer denominate "strange," after his own practical exemplification:—1st, "There will always be those at hand who are ready to use incidental circumstances against the operation of a principle abstractedly just and true." 2dly, "A person who stands at a fountain-head may be chiefly occupied in observing how much dirt is thrown up by the spring," or determined to cast more into

the stream; he would rake together the ashes of a deceased Society, to throw dust in the eyes of the public, and blind them against discerning the true character of that which survives and succeeds it. With a propriety which his readers will doubtless admire, he would predict from the misconduct of "a man of dubious morals" the degradation of one who has stood many shocks and trials—from the conduct of one "whose principles, (according to him,) were imbibed wholly from Dissenters," he would infer the non-existence of "consistent Churchmen"—from the "caution observed" in the case of "an individual who had already attracted notice and animadversion," he would exclude, *without reason* assigned, each successive candidate from ordination. How can he join in the prayer of his church, that God would "have mercy upon *all* Jews," when he shows mercy to *none?* He crosses, as it were, the Atlantic, to exhibit afresh a calendar of charges, avowed and recorded, of one who is not present to defend himself, and instead of expressing a Christian hope that such delinquency may there be followed by repentance unto life, he turns accuser of the brethren in general, and scatters "disparaging insinuation" in the path of every future missionary, whose failure he would fain promote by every means within his reach. If he fear that few "real Christians have

been or will be made by this Institution," I freely confess that I have "yet to learn what advantage the Church of England will gain from *his* exertions," while she teaches us (in conformity with the Word of God) that "all our doings without charity are nothing worth."

Having admitted that "THE ERRORS AND THE FAULTS OF ITS AGENTS MAY BE, AND PERHAPS HAVE BEEN, EXAGGERATED BY THOSE WHOM FEELINGS OF PERSONAL DISAPPOINTMENT OR THE ODIUM THEOLOGICUM HAVE ARMED AGAINST IT" (p. 27); he abundantly strengthens the concession by the whole tenour of his arguments and by his positive assertions.—He then says, "Let the misrepresentations and mistatements be publicly and speedily proved." In compliance with his request and challenge, I lost no time in preparing a *public* exposition of his gratuitous exaggeration, but I could not effect my purpose "speedily." I find him in the next Review published when this is dated, anxiously collecting every ray of scattered obloquy, and concentrating their baneful influence in the focus of his own publication; for, if I mistake not, in the panegyrist of "a Churchman's second Epistle," I clearly discover the choice characteristics of the Reviewer of my Letter to a Bishop. If this be not "*vrai*," it is at least "*vraisemblable*."—There is as much identity of

character apparent in the two Reviews as there is congeniality of sentiment between the Review of the Churchman and the Church Reviewer. "We are convinced," says the latter (in his assumed plurality), "that there is not a *line* in the poem before us which a candid, and, to use our author's expression, 'a seriously and soberly pious mind would wish unwritten.'"

Begging pardon of the Reviewer and the Reviewed, *we* beg leave to suggest as an exception, to prove the justice of this comprehensive rule, the reconsideration of the following lines (p. 64), on which we accidentally dipped:

"Thus in that other ark whose weary breast
On flooded Ararat's tall summit press'd,
Clean and unclean together, side by side,
Growl'd, grunted, squeak'd, and gabbled o'er the tide."

However such nonsense may please a swinish multitude, is it possible for a serious, a sober, or a pious mind to read it without lamenting that it should ever have been written by a "Churchman;" or that, once written, it should remain unburnt?

To find one of the most sacred emblems of Christ's mystical body used in such an illus-

tration, in times distinguished, like those of Noah, for mocking at all that is serious and all that is sober, and that by the author of "Religio Clerici," must lead a reflecting mind to invert the application of a part of his own motto, "Grandius est periculum quam credunt multi." "This learned divine appears to have (unintentionally) made use of a figure (vide note) which may be called ex-post-facto anticipation." Such writers and such reviewers within the pale of such a church as ours, only show that, like the ark of old, it contains a great diversity of inmates.—Some may growl and others grunt, one may squeak and another gabble, but Noahs alone find grace at last.

Notwithstanding the Reviewer's unqualified approbation, *we* would venture to hint that this Churchman's knowledge of divinity is nearly equalled by his sense of decency; for proof of which we would appeal to lines 480 and 490 inclusive, and to a line preceding that, which is made a peg to hang the note upon, which the British Critic has so greedily caught at as an invaluable accession to *his Jewish Repository.* The Reviewer having adopted the views of "Religio Clerici" in toto, and the note in particular, we shall leave the Churchman and return to the Critic, enriched as he now is with *notes* "selected at random," on which, as he

declines the office of commentator, a few remarks shall be added; for the notes contain so much curious matter, that, "indeed, they speak a language which is (not) sufficiently intelligible without the aid of an interpreter." Vide Brit. Crit. New Series, February 1819, p. 197.

The Churchman, confirmed by the testimony of the Reviewer, from the hearsay evidence of their friend and colleague Mr. Goakman, assert as follows:—"Hyam Isaacs, the ex-pickpocket, when last heard of, was under the tuition of the Rev. Lewis Way." The Rev. Lewis Way pleads that Hyam Isaacs was never under his tuition in his life, and that it is not his business to give instructions in that art.

The Reviewer asserts that "the Rev. Author of the Letter found to his cost, that a converted Jew gains no very clear ideas of Christian honesty from the process, having detected these hopeful children of grace and the new light in levying contributions upon his silver spoons."

The Rev. Author asserts that Jews can gain no very clear ideas of Christian veracity

from this charge, the same being totally devoid of truth.

The Churchman and the Reviewer call Mr. Goakman "a simple-hearted man, of whom the Society made a tool."

This simple-hearted man made a tool of the Society, left them with considerable arrears of debt, and then endeavoured to repair his finances by his "Exposé."

The Churchman, in the note already alluded to (2d Epistle, p. 17), cites from Mr. Way's Letter, page 36, the following extract:—

"*He* (Mr. Way) drank often out of the same cup, and bowed most respectfully." This is called by the Churchman "a very ingenious expedient;" and truly, a very ingenious expedient it is, thus to distort a passage cited with inverted commas: on reference to the original, it stands as follows:—"What refreshments I had I divided among *them*, and they all bowed very respectfully as *they* drank out of the same glass." By this it appears that he (Mr. Way) neither drank *often* nor bowed at all. He begs, however, to make his congé to the Churchman for his obliging insinuation.

The Churchman asserts (p. 18) that "Mr. Solomon deserted his Israelitish wife without signing the necessary writing of divorce."

Mr. S. proposed to remain at Hamburgh with his wife, provided she would allow him the free exercise of his religion. On her refusing to live with him on *any terms*, unless he made a formal renunciation of Christianity, and attended the synagogue, the necessary writing of divorce *was signed*.

The Reviewer asserts, that when the new "æra commenced," 1815, "the royal patronage which had been obtained (was) withheld." The *truth* of this assertion will appear from the following official extract from the "Minutes" of the Society:—

London Society for promoting Christianity among the Jews.

At a Special General Meeting held at Freemasons' Tavern, 28th February 1815,

THOMAS BABINGTON, Esq. M. P. in the Chair;

The Chairman opened the business by informing the Meeting that the Subscribers were assembled by public advertisement to consider of some proposals and new regulations

which are deemed expedient, and called upon Lewis Way, Esq. who reported as follows:

That in compliance with the direction of the Committee of the London Society, held on the 21st February 1815, the deputation had waited upon His Royal Highness the Duke of Kent, on Thursday, the 23d instant, according to appointment.

His Royal Highness received them in the most gracious manner, and was pleased to express himself on the occasion to the following effect:

That as a friend to religious liberty, on its broadest basis, he had often felt a wish that the London Society had been placed under the protection of some person who could have more fully coincided in sentiment with its most zealous supporters: but that on the present occasion, considering the difficulties in which the Society is involved, the liberal proposal made in the Resolutions of the Dissenters, and the pressure of debt which would be devolved on those to whom the management of the Society should be consigned, His Royal Highness did not feel himself under any obligation to withdraw his patronage, on account of the proposed arrangement, but that under immediate circum-

stances, the Committee would understand that it had received his sanction.

A Report, prepared for the occasion, was then read, and among the Resolutions passed, was the following:

XI. That the most respectful thanks of this Meeting be presented to His Royal Highness the Duke of Kent, for his gracious condescension in continuing to be Patron of this Society under its new constitution.

The above is a correct extract from an original Minute-book of this Society, by me,

ALEX. LOUIS FEUILLADE,

Clerk to the Society.

And now, O Reviewer, having adverted as speedily and as shortly as possible, to the charges made by yourself and other "avowed enemies of the Society," I turn "to the statements of its zealous friends," of whom it is superfluous to profess myself one; but without dwelling on the "rational ground of hope which they afford us," I denounce in their name, and my own, all future attempts to confound them and their present endeavours with

any past transactions—and hereby give you notice, that all such retrospective obloquy will be regarded by us and all candid observers, as the mere ebullition of uncharitableness, and the very superfluity of injustice. The dismission of immoral or "weak instruments," proves that we are not indifferent to the character of the agents in our sacred cause, and affords a pledge that such will not be employed by us. The removal of the incumbrances entailed upon us, when we undertook the management of the Institution, proves that we have redeemed the pledge once given to our Royal Patron. His Honourable and Right Reverend successors in that office afford, it should be thought, a sufficient guarantee for the fidelity of our engagement on the point of Church discipline and order. The extraordinary coincidence of several similar institutions abroad, however "vaguely Mr. Way speaks (in the course of a single letter) on the state of the continental Jews;" the remarkable opening, expressly made to the operations of our "useless" Society throughout the Russian dominions, are of themselves sufficient "to satisfy an inquiring mind," that your view of the subject is partial, irrelevant, and marvellously inconsistent with existing circumstances.

That a Professor at Deventer, like other Hebrew Professors in other universities, gives

notice of his lectures; that a Rabbi at Posen is civil, a postmaster at Polangen polite, or the Berlin Jews disciples of Mendelshom, are not the only facts detailed in his Letter and Appendix, or the only "encouraging circumstances from which a successful termination of the Society's labours may be anticipated." It cannot be said of you, "nullum non tetigit;" however, in a certain sense, it may be averred, "nullum quod tetigit non ornavit," having given your own colour to each topic you have mentioned, having endeavoured to blow up the embers of every smothered objection, you can find no "incidental remarks" to "redeem" the Institution, or my Letter, from what you are pleased to call, in another place, *your* "sweeping clause of condemnation." You would brush the whole away by the besom of contempt, as easily as *you* "know it is to sweep the streets of hungry and ragged children, and to detain them for a time by good food, new clothes, and sugared words." Of the latter, Reverend or respected Sir, you have given me very few or none. I beg pardon:—in page 26, you or "we entertain no doubt, either of the piety or the zeal of the reverend author;" you estimate the latter by the fact, that "none of the untoward accidents which have occurred have yet damped his ardour, or checked his exertions,"—"cheated and robbed, as he has been at home,"—"wan-

dering (as he has) over the continent of Europe," and returned, as he is (as announced in your note, p. 26), to review his native land and its reviewers. He begs to assure you, that the "flints and pebbles," which you have untowardly strewn in his "road of duty," will not induce him to "travel out of it" an inch. Even "your principal objection to his mission" has no weight in his sight. Even "through the medium of his own pamphlet" (of which a second edition has been long and loudly called for, the first being disposed of in October last), he will still endeavour to "interest the public in favour of a Society," which, to say the least of it, can never be "useless" while one lost sheep of the house of Israel is yet wandering on the dark mountains of unbelief, and incapable of returning by himself to the Shepherd and Bishop of souls.

"The eulogiums of newspapers" and the maledictions of Reviews, the patronage of a Prince, and the persecution of a Churchman, are deemed by him incidental circumstances, on the right and on the left, of little comparative moment.—"By honour and dishonour—by evil report and good report"—he will most pertinaciously endeavour to keep in motion the "complicated machinery" of this "important Institution," to guard

it from injury without and from abuse within, to prove both by pen and pulpit, by word and by work, at home and abroad, that incalculable "good can rationally be expected to result from all this exertion and expenditure:" that "from the instrumentality of (precisely) such an association as this," the revival of Hebrew literature—the better understanding of the Old Testament Scriptures—the elucidation of prophecy—the restoration of the word of God to the descendants of those to whom we are indebted for its possession and enjoyment, the excitement of the Christian world in behalf of their Jewish brethren, concerning whom we are verily guilty, are consequences of no very remote expectation: that if any converts be made by it, they will be converted upon "principles which the Church of England can sanction and approve," or must disavow and renounce *her own*: finally, that such "success has *already* attended the plan, as should encourage *reasonable* men to give it further support." (P. 34.)

What *reasonable man* could expect that the strong holds of Jewish infidelity should give way to the *first* intimations of a Saviour, whom Jews by profession despise? What person of this denomination could imagine that much intercourse with a people proverbially fraudulent should be carried on, without the occur-

rence of instances of deceit—that no immoralities should be committed by persons who make void their own law by trade as well as tradition? Such expectations would be proved on experience to be no more than "prurient fancies, and brainsick delusion;" but to abandon on such grounds all further plans of reformation, would be to give place to the devil, instead of putting to silence the ignorance of foolish men by patient continuance in well-doing.

The Reviewer, who can see nothing but delusion, deception, and stock-jobbing in the objects of the Society, or in the statements concerning it, discovers *the truth* at last in rather a curious place and manner, though, after all, the discovery seems to amount only to a *suspicion*, and well might that be *suspected*, which cometh from Mr. Abrahams, a Jew, with whom the very name of a convert to Christianity is sufficient to excite an *odium*, even exceeding in degree that which has been denominated "*theologicum*." "Mr. Abrahams, we *suspect*, has stated *the truth*, when he asks what have they bought with their money, but *deception*?" The Reviewer then requests the friends of the cause to adopt and act on the advice of the said Mr. Abrahams: and by a [illegible], or some other rhetorical figure known but to

himself, he calls on Christian ministers to receive the following advice of the "hostile Jew" as "an Evangelical precept," seeing that on high authority they are required "first and principally to do good to the household of faith." The advice is this—"Let me recommend you, says he (Mr. Abrahams, the hostile Jew), to *withhold your light from us, and bestow it where it is more needed*;"—and where is that? *On the consciences of men*.—Thus, according to the Reviewer, as well as the Jew, the latter assenting, and the former consenting to the fact, the household of faith, or Christian church (nominally), is in greater darkness than the poor benighted Jews, and they within the house need not be recommended to *withhold* their light, for, while they admit and hold fast such opinions, they have little or none to bestow. If this be sophistical reasoning, the reader is requested to take in lieu thereof the inference drawn by the Reviewer himself; in his own words it stands thus: "Of this we are sure, that the readiest mode of recommending Christianity to those who are *without*, is to rectify the opinions and conduct of those who are *within*. When our Jerusalem is built as a city that is at unity in itself, then the Jews and Gentiles may be expected to flow into it." Now this is truly the ἀρχὴ κακῶν; for, if we are to suspend all promotion of Christianity among the Jews till our

own Church shall be altogether of one mind, and all "dissensions pacified," I for one would resign all expectation of their conversion at *any time*, and I certainly should not prefer *the present moment* as the proper season for commencing the attempt. Truly do I concur with the Reviewer in the desire of unity, and in enforcing the obligation upon Ministers to promote it; but as to the means, we differ as widely as on many other points. The Jews are an integral and essential part of Christ's mystical body; God is both able and willing to restore them to it, and their recovery will be life from the dead, to the Gentile members thereof (Eph. ii. and Rom. xi.); but till God shall gather together in one, both Jews and Gentiles in Christ, as Christ hath made both one, and hath broken down the middle wall of partition between us to make in himself of twain one new man (Eph. ii.), we shall never be *builded together* as a city at unity in itself.

The argument of the Reviewer, such as it is, is precisely the argument of the Berlin Jew, whose letter to me on the subject is printed in the Appendix to the publication which he has reviewed. This curious coincidence in opinion between two Jews and a British Critic, leads to the inevitable conclusion, that, having equal light upon the subject, they see it precisely in

the same point of view. My opinion is to be found in the same Appendix, containing possibly some of the "various strange positions" hinted at, but not commented upon, by the Reviewer.

Finally, says he, "our Zion must first be established in the beauty of holiness; her breaches repaired, her wounds healed, her dissensions pacified, *her pure doctrine* asserted, *her Apostolic discipline restored* to its due authority, before the great work of Jewish or of Gentile conversion can be successfully carried on, or they whose first duty is owed to her, can consistently or *blamelessly* devote their time or faculties to such an undertaking." With this notable argument ends the Review, and with a few remarks to expose its fallacy, I shall bid adieu to the Reviewer, his remarks, and his consistencies—"Servabit ad imum qualis ab incepto:" let us compare beginning and ending. The Review closes with an assertion, that, under existing circumstances, no Churchmen especially "can consistently or *blamelessly devote their time or faculties* to such undertakings." He *thus* distinguishes the present period (the most favourable, perhaps, since the days of the Apostles) from "EVERY AGE OF THE CHURCH," under which, in continued succession (though without the same prospect of success), he informs us,

at the beginning (p. 23), "many pious and learned men have considered it their duty *to devote* a portion *of their time and abilities*," even to promote Christianity among Jews. So much for *blame* and *consistency:* to whom they respectively belong, shall be left to the judgment of the candid and discerning reader. But somewhat more is included in this "strange position:" the premises are too wide for the inference he would draw against the London Society; they embrace, as he has laid them down, not only all Bible and Missionary Institutions of *modern* date; but, according to him, the venerable Society of Bartlett's Buildings should immediately discontinue all operations abroad, till it has settled its own and other internal dissensions.

The Society for the Propagation of the Gospel in Foreign Parts should apply to the Chancellor or the Crown for liberty, during *the time specified,* to apply its income to the pacification of domestic divisions. And whereas, by a special power in King William's charter, "it shall and may be lawful for them and their successors, to change, break, alter, and make new the seal of the said society from time to time, and at their pleasure, as they shall think best" (vide Charter, p. 23); it would be advisable to substitute for that now in use, an appropriate

device, with the inscription, "Unitatis Eccl. Angl. Sigillum, 1819." When this consummation, so devoutly to be wished, shall be attained, the original seal might be restored, and the said Society "consistently and blamelessly devote their time and faculties to their (former) undertaking."

This and many similar absurdities in the course of the Review, did not appear to me to deserve a more serious answer than I have given. As the Reviewer approves of nothing, and misrepresents almost every thing concerning what he is pleased to call my "favourite Institution," I shrewdly suspect my reply and defence will not conciliate his favour, either to it or me. As he condemns the rise, and would impede the progress, as he blames the continuance, and would fain anticipate the decline of the cause, if he likes not my levity, I beg him to pardon my gravity, when I gravely and truly assure him, that there is no one whose "opinions and conduct" within the Church I would sooner *rectify* than his own. I would beg of him not to open again "wounds healed" and "breaches repaired," not to foment anew "pacified dissensions"—not to load the second Society with the faults of the first—not to adopt or circulate the insinuation of his admired friend the "Churchman," in his "Second

Epistle," who having spoken of the original Institution as "the bubble which has at length burst," says, "a second Society of the *same kind* has sprung up, and, as yet, has not been *exploded*." I challenge the Churchman to prove the first position, and trust the Reviewer will now admit the second.

The present Institution being in conformity with the prayers of the Reformers, and countenanced by the patronage of the Bishops of our Church, "her pure doctrine" will assuredly be "asserted," and her "apostolic discipline" observed. May Churchmen henceforth view and review *our* conduct, and if there be any thing in *our proceedings* contrary to either, let them stand forth and prove it;—not as "promoters of division," but as "guardians of unity," as the "very ministers of the Church;" which, having prayed for centuries, in behalf of "the remnant of the true Israelites," is at length aroused by a providential call and a sense of imposing duty to endeavour to "remove the ignorance" of the Jews by every practicable and lawful means of instruction, to soften the "hardness of their hearts," by laying aside inordinate hostility and unchristian prejudice; desirous to show them the danger of abiding in unbelief, and continuing in "contempt of God's word and commandment."

She puts into their hands the new and better covenant, of which we are the depositaries, with a firm expectation, and a fervent prayer, that God, in his own time, will bless the means of his own appointment; that, having planted in faith and watered in love, God will at length give the increase; that he will remember his covenant with Abraham his friend, and gather his posterity into that one fold over which there is but one Shepherd; where the sower and the reaper shall rejoice together, and Jerusalem be built as a city that is at peace in itself.

Let Churchmen and Critics read their Bibles, and review *themselves* by that criterion, and then let them write "Epistles" or what they will; let them be less ready with their censures in public, and more frequent in their prayers in private, as good King William was: this is the revolution and this the reformation *wanted:* Religio Ecclesiæ may thus become "Religio Clerici." The Protestant cause and succession would have nothing to apprehend from Puritans within or Papists without:—"OUR ZION WOULD HERSELF BE ESTABLISHED IN THE BEAUTY OF HOLINESS," and become the praise and joy of the earth.

For the private use of those who deem extempore prayer enthusiastic, I would here subjoin a printed and sound form of words, and to those who have no relish for the prayers of a Church, I would fain recommend the prayer of a King; convinced, as I am, that any one who will use it, as I have done since writing the above, will follow the example of Christ, according to the admonition of our Christian poet,

"And when revil'd by others, pray for them."

COWPER.

KING WILLIAM'S PRAYER.

An humble Intercession with God for all Mankind; for the whole Christian Church, and more particularly for that Part of it which is planted in these Kingdoms.

"I, thine unworthy servant, desire humbly to intercede with thee, the God and Father of all, for all mankind, that thou wouldest be pleased to have compassion upon their blindness and ignorance, their gross errors, and their wicked practices. Send forth, I beseech thee, thy light and thy truth to scatter that thick darkness which covers the nations and overspreads so great a part of the world; that thy way may be known upon earth, and thy saving health among all nations. Bless and preserve thy Church dispersed over the face of the earth; restore to it unity and concord in the acknowledgment of the truth and the practice of righteousness and good-

ness. Remove out of it all errors and corruptions, all offences and scandals, all divisions and dissensions, all tyranny and usurpation over the minds and consciences of men; that they who profess the same faith may no longer persecute and destroy one another, but may be kind and tender-hearted one towards another, as it becomes brethren, and those that are heirs of the same common salvation. I beseech thee more especially to be merciful to that part of thy Church which thou hast planted in these kingdoms. Pity the distractions and heal the breaches of it. Purge out of it all impiety and profaneness; take away those mistakes and mutual exasperations which cause so much distemper and disturbance, and restore to it piety and virtue, peace and charity. Endue the pastors and governors of it with the spirit of true religion and goodness, and make them zealous and diligent to promote it in those who are under their instruction and care. Give them wisdom to discern the best and most proper means of composing the differences of this miserably divided Church, the heart to endeavour it, and

by thy blessing upon their endeavours, the happiness to effect it.

"Forgive, I beseech thee, most merciful Father, to all mine enemies all their malice and ill-will towards me; and give them repentance and better minds: which I heartily beg of thee for them, as I myself hope for mercy and forgiveness at thy hands, through the merits and mediation of Jesus Christ, my most merciful God and Saviour. Amen*.

* Prayers used by His Majesty King William III. London: Printed for J. Barnes, 1704.

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